A SERMON

Preacht at the

FUNERAL

OF

Mr. Thomas Lamb

July 23. 1686.

By RICHARD LUCAS M. A. Vicar of St. *Stephen's Coleman-street.*

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IMPRIMATUR.

July 24. 1686. *Hen. Maurice R^mo. Archiepiscopo Cant. à Sacris.*

To the Reverend Mr. JOHN LAMB Rector of *Wheathampsted* in *Hartfordshire*, &c.

SIR,

THough I expect this Sermon should be encountred by two sorts of censures; First, of those who Envy that goodness which they will not imitate; and for the Vindication of their own worthlesness and barrenness, detract from the Excellence and Fruitfulness of others: Next of those, who may be disgusted at the coarseness and heaviness of it: Yet this could not discourage me from the publication of it: For as to the former, if they could deserve my consideration, I am sufficiently fortified against 'em by being conscious to my self, that I have impartially follow'd strict Truth, either personally known to me, or abundantly attested; As to the latter I think verily, they do me no great wrong, for I agree thus far with em, that the discourse is by no means equal to the subject: But in this I have this comfort, that though it can give no Lustre or Dignity to the subject, it may receive

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both in some measure from it, and so may prove useful in despight of it's flatness. Besides, Examples of this nature ought not to be stifled or suppressed, as being such excellent Vindications of our Christian profession, such brisk reproaches and convincing reproofs of the Coldness and Irreligion of evil men, and such excellent Incentives of Emulation to the good. And yet after all this, I think verily, I should never have suffered this discourse to have seen the Light (such was my value for it!) had I not been over-rul'd, as you know, by the importunity of such, whose Friendship I have no ground to question, and to whose Judgment, I have just ground to pay a deference: Now that it is publisht, it doth of Right belong to you, to whom I offer it, and intreat you to accept it, notwithstanding it's imperfections, as a testimony of my Respect for you, and of my kindness for the Memory of your dear Father, and my dear Friend departed, I am

SIR,

Your Affectionate Friend,
and Humble Servant

RICHARD LUCAS.

JOHN 17. 4, 5.

I have glorified thee on the Earth, I have finisht the works which thou gavest me to do.
And now O Father, glorifie thou me with thine own self, with the glory which I had with thee before the World was.

NOthing can afford so much comfort and support, in the day of Calamity or Death, as the Conscience of a well-spent Life; a faithful discharge of our Duty, being the Sole-Rational proof of our *sincerity*, and our sincerity being the only solid ground of *Hope*, and *assurance* towards God. *If our heart* (*i.e.* our Conscience) *condemn us not, then have we confidence towards God*, 1 John 3. 21.

This is a Lesson our Saviour has taught us by his own Example here in my Text; very well

knowing that the time of his Death and Crucifixion was very near at hand, that he might fortifie himself against all the Terrours of it, by confirming and strengthening, *his Hope of that Joy that was set before him*, he enters upon a survey of his past Life, recollects all his performances, reflects upon his Actions, and calls himself to an account concerning the Discharge of that *Trust* which God had committed to him, of the great *Work* which he had undertaken for the Salvation of man, and the Honour of God: And finding upon a just and Impartial Reflection that he had through the whole course of his Life, acquitted himself faithfully and vigorously, his Soul rejoyceth within him, and he breaks out into expressions of holy *Confidence* and an assur'd and earnest expectation of the *Reward* of his Obedience and Faithfulness. *I have glorified thee on the Earth*, &c. *And now O Father, glorifie thou me with thine own self*, &c.

Thus I have in part explained the words already, having given you an account of the Occasion, Design and Tendency of them: As they belong properly and peculiarly to our Saviour, they imply two things.

First,

First, His Faithful Discharge of his Prophetick Office; *I have glorified thee*, &c. This consisted especially—— 1. In publishing the will of God to the World, as he himself explains it more fully in the following part of the Chapter. —— 2. In the proof and evidence he gave of his Commission from God, and the Divinity of his Doctrine, which was, the *Wonderfulness* of his works, and the unparallel'd *Sanctity* of his Life.

Secondly, His Expectation of Reward, consisting in the exaltation of his Human Nature, and it's admission into a participation of that Glory, which he enjoy'd with the Father from all Eternity. *And now O Father, Glorifie thou me with thine own self, with the Glory which I had with thee before the World was.*

But if we consider that Christ is the Christian's great pattern, that his Life is propos'd to us, as an Example to our Obedience, that his peace and joy is in some degree the Portion and Blessing of every faithful Disciple, and follower of his, and that lastly his exaltation and Glory is the Original and Idæa, by which our's shall in it's due proportion be form'd and modelled, I may very well be allowed to interpret

the behaviour of our Lord in my text as an Example set us all in general, containing matter of Instruction and Advice to all Christians, which may be resolv'd into these two Propositions,

1*st*. *That there is a Work given every one of us to finish*, a Duty prescrib'd each of us by the Conscientious performance of which, *we may glorifie God on the Earth.*

2*dly*. That a Christian's Comfort and Assurance in Death, if rational, ought to flow from the Conscience of a faithful discharge of this Duty.

§ 1*st*. *That there is a work*, &c. The Duties of human Life are of two sorts —*First*, such as are common to all as *Men* and *Christians*. —*Secondly*, such as are proper and peculiar to some men as engag'd in distinct *Callings* and *Professions*. As *Men* and Christians, Sobriety, Purity, Truth, Justice, Charity, Meekness, Long-Suffering, Devotion, Faith, Self-Resignation, Obedience, and such like are the works which God hath pre-ordain'd that we should walk in: These are Reflections and Raies of the Divine glory, these are the Tracks and Characters of the Divine Image, these are the Ornaments

naments and true Excellencies of a Christian, in comparison of which, the Celebrated Exploits of the Heathen-Gods, *Jupiter*, *Hercules*, *Bacchus*, &c. are, as *Lactantius* speaks, but childish braveries, the blind Sallies of an impotent passion, of an Unballasted Impetus: By the constant and sincere practice of these, we exalt and perfect our Natures, advancing them into a nearer participation of the Divine Image; by the constant and sincere practice of these, we procure the peace, the security, the Welfare and Prosperity of human Society; And finally, by the constant and sincere practice of these, we adorn the Gospel of Christ, promote the Honour of God, and *shew forth the praises of him who called us out of Darkness into his Marvellous Light*; for nothing does more convincingly manifest and publish to the World the Honourable Notions we entertain of God, the Purity and Power of our Christian Faith, than a Life imploy'd and spent in these works; for by this we openly proclaim to the World, that we do not believe that a Holy and good God can be pleas'd with any thing but Holiness and Goodness, or that any Sacrifice can be so acceptable to him as the Imitation (according

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ing to our power) of his Divine Perfections.

Beſides theſe Duties common to all Chriſtians, there are others which flow from our diſtinct Profeſſions and Callings; Every man's Calling, whether he be a Paſtor in the Church, or a Ruler or Officer in the State, whether he be a Trader, Phyſician, *&c.* doth more peculiarly exact ſome diſtinct kind of Vertue; As Watchfulneſs in Paſtors, Integrity in Rulers, Juſtice in Traders, Tenderneſs in Phyſicians, and ſuch like, and in *all*, Induſtry and Diligence: Nor doth it a little import the Honour of our Religion, and the welfare of human Society, that every man do faithfully diſcharge the particular and diſtinct Duty of his Calling; nor can he neglect it without involving himſelf in the guilt of trampling underfoot the moſt powerful obligations; for *this*, the abilities God endow's him with, *this*, the truſt God commits to him; *this*, the Dependencies others have reaſonably fixt upon him; *this*, the general Covenant ſuppos'd entred into by every Member of a Community, that he will be uſeful and helpful in his place; *this*, the Intereſt of the publick, and the glory of God loudly calls and preſſes every man to; it being impoſſible,

impoſſible, that Decency and Order in human Affairs ſhould be preſerv'd, that the Beauty and Harmony of Divine Providence ſhould be maintain'd, that the mutual wants and neceſſities of Mankind ſhould be miniſtred to, and ſupplied, or the Honour of God ſupported and upheld in the World, unleſs men be faithful in the diſcharge of the Duties of their ſeveral Callings and Profeſſions: This is that the Apoſtle exhorts to, *Rom.* 12. 6, 7, 8. *Having then gifts differing according to the Grace that is given to us, whether Prophecy, let us Propheſie according to the Proportion of Faith; or Miniſtry, let us wait on our Miniſtring; or he that teacheth, on teaching; or he that exhorteth, on Exhortation: He that ruleth,* let him do it *with diligence* The ſame Faithfulneſs and Diligence men are elſewhere in Scripture exhorted to, in their ſecular and Prophane Callings.

You ſee then what the works are which God preſcribes us to walk in, namely, the works of our general Callings, as we are *Men* and *Chriſtians*; and the works of our diſtinct Profeſſions, as we are dedicated to different imployments in Church or State. You diſcern in the next place the natural Bent and Tendency of

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these works towards the glorifying God on the Earth. This, then is the Post which you are to make good; this is the station you are to fill; this is the Province you are to adorn; you cannot otherwise acquit your selves with a good Conscience towards God or Man. And hence it follows——

§ 2dly. That the Faithful discharge of our Duty is the only Rational ground of our Assurance towards God. 'Tis true and confessed on all hands, that the Death and Merits of Christ is the great cause of our Peace and Reconciliation with God; that through him, through him alone, all Christians are to expect the pardon of their sins, and the acceptance of their performances; That when *we have done all, we are unprofitable Servants:* And that the most unblameable and pious Life that ever was yet led upon Earth (except that of Christ s himself) could never be able to undergo the Test, the Tryal of God's strict Judgment: And therefore our Deceased Friend, notwithstanding the nature and number of his good works not easily to be parallel'd (though I wish they were) by many Instances in this Age, gave us this short account of his Faith

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and Hope the day before his Death, *I trust in the mercy of God.*

But though all this be true, 'tis all nothing to the point in hand; for though Christ dyed for *all*, yet *all* have not a like or equal ground of Hope: Tho the Death of Jesus be sufficient to attone for the sins of *all*, yet *all* are not actually pardoned: The Question therefore is, what gives men a good Claim and a just Title to the Benefits of Christ's passion; and what is the clearest proof of the goodness of our Claim? and then nothing is more evident than that this is a faithful discharge of the Duties of Life, *a finishing the works God gives us to do.* These are the proper effects of saving Knowledge, and a saving Faith; These are the very Essentials of Repentance towards God; These are the kindly Operations of Love unfeigned; These are the proper tokens of the Divine presence, and the Residence of God's Spirit within us; These lastly are the natural and genuine fruits of an enligthned understanding, and renew'd mind: These therefore are the best proofs and evidences of our claim to all the Benefits of Christ's Death and Merits, and consequently the most Rational Foundation of our Peace and Com-

fort in our Latter end. This is evident from the Examples of all Righteous and good men, whoſe Comfort in Death is wont to be proportion'd to the Piety and Sincerity of their Lives; hence (not to multiply Inſtances) that of Saint *Paul*, 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finiſht my Courſe, I have kept the Faith; henceforth, there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that day; and not to me only, but to them alſo that love his appearing.* Here we have the confident expectation of a Crown, but 'tis a Crown of Righteouſneſs; and if we examine the ground of this confidence of St *Paul*, it is, that War which he proſperouſly waged, thoſe conflicts which he had ſucceſsfully maintain'd againſt the World, the Fleſh and the Devil; his Indefatigable Perſeverance in the Race of Vertue and Goodneſs ſet before him: And finally, his ſtedfaſt and unſhaken adherence to the Faith of Chriſt, in deſpight of all the malice and fury, with which he was aſſaulted.

Thus have I briefly inſiſted on the words of my Text, as reſerving room for that which is a more fair and lively Comment on it, the

Life of our deceas'd Friend. And here in pursuance of my method, I should be obliged to begin with an account of his behaviour, in his particular profession; but having resolv'd to say nothing, but what I either personally know, or have full and unquestionable proof of, I will pass over this part of his Life, as that to which I am in a great measure a stranger; though I cannot forbear recommending to you two Rules, which he thought necessary for the Christian Conduct of Trade——*First*, That Traders should carefully avoid the grasping at, and embracing so much business, as should make their Trade encroach and intrench upon their Religion, that they should not suffer their time and their hearts to be engros'd by the love and pursuit of Worldly gain, to the neglect and ruin of their Eternal Interest.——*Secondly*, That they should propose and design an Increase of their Charity in proportion to the Increase of their Wealth. And now I proceed to the Life of our departed Friend, with regard to the general Obligations he lay under as *Man* and *Christian*, wherein we meet with these two things considerable, *His Religion towards God, and his Charity towards Man.* These two divided and shared his whole

Life between them, there being very few Actions of it which might not be referred to the one or other, as the ſource and Principle of them.

Firſt, Of his Religion towards God. This was that to which he dedicated and devoted himſelf betimes; *He remembred his Creator in the days of his Youth*; Nor was he more early than conſtant in this, for he perſiſted ſtedfaſt in it to the end; his Religion had no Interruption, no Intermiſſion; I could never find that there was any the leaſt period of his Life, which he abandon'd and gave up to an Indulgence of ſin and folly. 'Tis true, as you all know, he was ſometime miſled in point of Judgment; but 'tis as true that under all the changes of Times and Opinions, he retain'd his Sincerity and his Zeal: An Opinion of greater ſtrictneſs of Life, and a more lively reliſh and ſavour of ſpiritual things amongſt thoſe of the ſeparation firſt tempted him out of the boſom of our Church: and a deep ſenſe of the manifold Impieties and dreadful miſchiefs which attended ſeparation firſt mov'd him to return to us; for this rais'd many ſcruples and perplexities in him, and made him reaſonably doubt that God could not be the Author of that way. The method he afterwards

afterwards took for a full and just Information of himself; namely, impartial Examination of our best writings, conference with our Ablest men, together with incessant prayers to God for the Illumination of his Spirit, the time and manner of his Return, his open acknowledgment of his errour, his publick profession of Repentance, his solemn and earnest Invitation of others to return to the paths of Truth and Peace, and his successful Industry in recovering those whom he had been Instrumental to pervert, sufficiently demonstrate the Sincerity and Integrity of his heart: And those two excellent Treatises he has writ for the disabusing those of the separation, have made an abundant Compensation for the Errours he was betray'd into through frailty & weakness of Judgment.

But I come now to his Religion, such as it was since I knew him; and so I'le say something of his own personal behaviour towards God, and of his zeal to propagate the fear of God among others.

As to his own behaviour, the Character of the Godly man in the Psalmist was truly his. *Blessed is the man that walketh not in the Counsel of the Ungodly, nor standeth in the way of sinners,*

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ſitteth in the ſeat of the ſcornful. But his delight is in the Law of the Lord, and in his Law doth he meditate day and night, Pſal. 1. 1, 2. He was a man that did abominate all Company wherein any thing was either ſaid or done to the diſparagement of Vertue, or Diſhonour of Religion: He was ſo far from partaking in the guilt of any ſuch thing, that he never wanted the courage to reprove and rebuke it: And as all filthy and ſinful Communication was an Abomination, ſo all trifling and unprofitable Communication was a burden to his Soul: And therefore it was, that his Converſation was reduc'd within ſo narrow a compaſs, that he had very few Confidents and Intimates, and very little Company beſides that of his near Relations and the Poor; this he was with regard to Negative Righteouſneſs. As to poſitive Righteouſneſs, it may be truly ſaid of him, that *his delight was in the Law of the Lord*, whether this be to be inferred from meditation or practice, this could not but appear to every one that convers'd with him, for he was richly furniſht with Scripture Knowledge, he had treaſured up the richeſt Portions of Divine Writ, he had digeſted them into nouriſhment and ſtrength, and

and he was grown ſo familiarly acquainted with them, that there was no Doctrine of Faith, or Duty of Practice, for which he could not readily urge ſeveral the moſt pertinent Texts of Scripture, and not only cite the words, the Chapter, the verſe, but give a very Rational account of the Spirit and deſign of them, and of their coherence with the Context. But his Religion, though it was, as it ought, begun and founded in *Knowledge*, yet it did not, like that of many men, terminate & end in it too, but was perfected and finiſhed in *Practice* He was wont to place all Religion in three things, *Contemplation*, *Adoration* and *Imitation*.

As to the firſt, that of *Contemplation*, which is to the other two, like Oyl to Flame that nouriſhes and ſupports it: You may gheſs by his Knowledge in Divine things, that he was no ſtranger to it. However one thing there is which deſerves to be recommended to your Imitation, which is this; after long experience, his Soul was grown weary of fruitleſs Speculations and Barren Controverſies, and his Meditations were of late wiſely confined to theſe Excellent Subjects, the purity and holineſs of God, the riches of his Love and goodneſs to mankind

kind manifeſted in Jeſus, and the bleſſedneſs of a future ſtate, into which laſt, he was very lately more particularly and Induſtriouſly inquiſitive, beginning ſeveral diſcourſes with me on that Subject, and carrying 'em on with no little Pleaſure and Satisfaction.

As to *Adoration*, he complained, I confeſs to me, that of late he could not put up his Petitions with that Vigour and Importunity, with that cloſe Application and Intention of Spirit which he had formerly done; but withall he added, that as to one part of *Adoration* that of Praiſe and Thankſgiving, his Soul did abound in that, and he ever found himſelf exalted and lifted up in that Exerciſe. This part of Adoration he was wont to account as a maintaining Communion with the Heavenly Inhabitants, and a joyning with the Church triumphant in their Hallelujahs. Upon which ground, as alſo becauſe the purpoſe and devotion of his heart towards God in reſpect of his Faith, Love, and Obedience continued ſtedfaſt and unmoveable, I was inclin'd to impute the Alteration he complain'd of, not to any abatement of his ſincerity or zeal, but to the heavineſs of his Age, and the Decay of his Spirits.

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As to *Imitation* of God, he conceived that to conſiſt mainly in *doing good*, of which I ſhall ſay ſomthing preſently under the head of Charity, having firſt, according to the Order I propos'd, taken notice of his zeal in propagating the fear of God amongſt others, which was no leſs eminent in him than the Piety of his own Demeanour towards God. He never let ſlip any opportunity either of reproving and diſcountenancing vice, or of preaching up and recommending vertue, and this he did with that gravity and authority, and with that Goodneſs and Charity, with that Evidence of Scripture back't with ſtrength of Reaſon and Experience, that he ſeldom miſſed of doing ſome good by it. He was extreamly Solicitous to inſtruct Youth in the Principles of our Religion, for which purpoſe he had a Catechiſm of his own compoſing containing the grounds of our Chriſtian Faith, which he did induſtriouſly imprint not only on the memories, but judgements and hearts of young people: he did often inculcate the neceſſity and uſefulneſs of Writing Sermons, and repeating em at home; he did often bewail the Corruption of Converſation, and recommend the advantage of gracious and good Diſcourſes in

our daily and familiar Entercourſe with one another: he was zealous for the obſervation of Family-Duties, and in all this was eminently exemplary himſelf: His Reſolution was that of *Joſhua, Chap.* 24. 15. *As for me, I and my Houſe will ſerve the Lord.* Nor can it be unknown to many here how ſucceſsful he was in this, what a ſpirit of Religion and Goodneſs reigned in his Family, and what laſting impreſſions of both, his endeavours made in his Children; and were it not that I ſhould oppreſs their Modeſty, and incur (it may be) an imputation of flattery which I deteſt and ſcorn, I would inſiſt more largely upon this Topick, as a Noble encouragement to the watchfulneſs and Induſtry of Fathers and Maſters over their Children and Families: from this his Charity to the Soul, I proceed.

2ly. To that which relates to the External ſtate of man; this was the ſecond thing propoſed to be ſpoken to, after his Religion towards God, *His Charity towards man.* This was that in which he conceived the Imitation of God moſt properly to conſiſt, he was alwaies wont to have in his Mouth that of the Prophet *Jeremy*, *But let him that glorieth glory in this, that he underſtands*

ſtands and knows me that I am the Lord which exerciſe Loving kindneſs, Judgment and Righteouſneſs in the Earth; for in theſe things I delight, ſaith the Lord, Jer. 9. 24. This therefore was the Vertue wherein he was Eminent and Exemplary; to this he ſo wholly gave up his Heart and his Life, that I may ſafely ſay, he did in ſome degree renounce his own buſineſs and his own Intereſt, that he might with leſs diſtraction and better ſucceſs attend the Concerns of the poor and miſerable. 'Tis true, (that I may here anticipate the Objection of ſome ſort of men) the *Charities* he undertook and engag'd himſelf in, were too many and too great to be carried on upon his own ſingle ſtock or particular fund; he had therefore aſſiſtance many waies; and much from many good men, I believe, here preſent: but 'tis as true too, that he was not only a faithful Steward and diſpenſer of other mens Bounty, but alſo bountiful himſelf even to the diminution of his eſtate. To go on therefore to the point, ſeveral Hundreds of Priſoners were by him, with great travail and expence ſet free; Nay, Priſons themſelves were ſet free from ſome oppreſſions and cheats that had obtain'd in them, and rendred more hoſpitable and tolerable to

the miſerable Inhabitants Fees being reduced to a Lower rate, and Maintenance and Proviſion for Priſoners much better ſetled: ſeveral entangled eſtates were by his care, prudence and labour clear'd and preſerved: Many deſolate *Orphans* found in him the tenderneſs and compaſſion of a Father, and many deſolate *Widows* the Care and Protection of a Husband: How tender and liberal he was to very many Relations that ſtood in need of him, is well known to many here. Finally, ſuch Numbers of Poor were relieved by him, that he was continually throng'd by flocks of his Clients, (as he called them) and he could ſcarce paſs any ſtreet where the Bleſſings of ſome one or other ſuccour'd by him, did not light upon him. Nor did his Charity exert it ſelf only in the Relief of the poor and needy, but alſo in miniſtring to every ſort of neceſſity and miſery of mankind; he comforted the afflicted, reſcued the oppreſſed, adviſed and counſelled the Ignorant, and ſubdued the Obſtinate by the ſweetneſs of his addreſs, by the meekneſs of Reaſon, and an extraordinary Spirit of Religion, which diſcover'd it ſelf in all his Diſcourſes: In Sum, what *Job* ſaid of himſelf, may be with truth applied to this

this good man. *I deliver'd the poor that cried, and the Fatherless and him that had none to help him: the blessing of him that was ready to perish came upon me; and I caused the Widows heart to sing for joy. I put on Righteousness, and it clothed me; My judgment was as a Robe and a Diadem: I was Eyes to the Blind, and Feet was I to Lame; I was a Father to the poor, and the cause which I knew not, I search't out, and I brake the Jaws of the wicked, and pluck't the Spoyl out of his Teeth, Job* 29. 11, 12, &c. Here I should have concluded with this general account, were there not in his *Charity* three things so eminently and peculiarly remarkable, that they deserve never to be forgot, his *Meekness*, his *Industry*, and his *Delight in doing good.*

First. His *Meekness*. He had a Text to this purpose which he did often repeat, *Let it not grieve thee to bow down thine Ear to the Poor, and to give him a friendly answer with Meekness, Ecclus.* 4. 8. And he liv'd up to this Rule; no fourness or churlishness of Speech, no impatience or insolence of Behaviour did ever imbitter his Alms or Relief to the needy: *Charity* was not a greater Ornament to *Him*, than his *Sweetness* and *Meekness* was to his *Charity*: He would

would often hear not only tedious and impertinent, but alſo rude and paſſionate diſcourſes, with matchleſs Patience and Goodneſs, having regard to the miſeries, not the frailties of thoſe who addreſſed themſelves to him.

Secondly, His *Induſtry.* He had often in his Mouth that of the Pſalmiſt, *Bleſſed is he that conſiders the Poor*, and that of *Job* juſt now cited, *The cauſe that I knew not, I ſearch't out:* And accordingly he did with indefatigable patience ſound the depths, and fathom the bottom of every cauſe; and when he did with great ſolicitude and earneſtneſs of mind, ſtudy, contrive and conſult what method was moſt likely to prove effectual for the redreſs of the miſerable; and when he had fixt upon it, he ſet his heart ſo much upon the accompliſhment of his deſign, that there were ſeldom, if ever, any difficulties ſo great, which he did not one way or other remove or ſurmount: And he never thought much of the time or Travail which he beſtowed thus: So intent was he upon the excellent works of Charity, that he purſued them panting, and almoſt breathleſs; and I have ſometimes heard him regret the weakneſs and Infirmity of his Age, and expreſs his Fear, leſt he

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ſhould live to thoſe years, wherein, through defect of ſtrength, he might be utterly uſeleſs. Indeed, his decayed body was not at length able to undergo all the drudgery which ſo many and conſiderable deſigns of Charity did require; and therefore, for ſeveral his laſt years, he maintain'd a Servant on purpoſe to receive and execute his Directions

One paſſage under this head I forgot in the Pulpit, and it deſerves not to be omitted in the Preſs, which is, that he was often adviſed and preſſed to go into the Country for his health ſake; againſt this, he urged many ſcruples, which though they appear'd not to others of ſufficient weight, yet he could never bring his mind to it; What ſhall my Poor then do? ſaid he, 'tis even beſt for me to dye in my Station and in my Imployment.

Such was his Vigour, ſuch his Induſtry. And God was pleas'd to bleſs him with ſuitable ſucceſs; ſo that 'tis not eaſy to expreſs his *Felicity* in mollifying the moſt obdurate Creditors, in reducing them to terms of Moderation and Charitable compoſition, in reconciling differences, and in ſweetning the moſt alienated and exaſperated minds.

Thirdly, His *Delight*. It was one of his darling

ling Propoſitions which he ſet a high rate upon, *That the Life of Man is to be eſtimated by the uſefulneſs of it*; and accordingly that portion of his Life was always moſt delightful and valuable to him, wherein he was moſt ſuccefully active in ſome deſign of Charity; his Spirit rejoiced within him, when God had bleſſed him in the accompliſhment of any good work; and I may confidently ſay, that never Souldier entertain'd Victory, or Trader the increaſe of his Wealth with a truer ſatisfaction than he did the ſucceſſes of his Charitable Labours. I confeſs, that taking notice, how much he was pleas'd with reflecting upon and repeating himſelf ſeveral of his atchievements, and with hearing the ecchoes and rebounds of them from others, I grew ſometimes jealous of him, leſt *Dead Flies* ſhould corrupt this *Oyntment*, and a ſilly affectation of Praiſe and vain glory ſhould blaſt his Charity, and bereave him of the Fruit and Reward of it; but upon narrower Inſpection into the Root of this matter, I found that this ſprung from the pleaſure he took in the Comfort and Happineſs which he procur'd to others: his pious Soul, as it did ſuffer in the miſery, ſo did it exalt in the Proſperity of his Brother, as he was ready

to

to *weep with thoſe that wept*, ſo alſo *to rejoyce with thoſe that rejoyced*, and ſo much the more whenever God had made him the Inſtrument of their Joy, ſo that it was not his own praiſe that created his Satisfaction, but the good procur'd his Neighbour, and the honour which did from thence redound to God.

Shall I now after all, add his Juſtice, Integrity and Diligence in all his dealings and undertakings? His Simplicity and Candour, his Ingenuity, Meekneſs and Humility in all his Converſation? His Plaineſs, Sincerity and Zeal towards his Friend, ſhewing it ſelf eſpecially in his tenderneſs for his Eternal Intereſt? The ſweetneſs and obligingneſs of his carriage, not towards his Children only, but even towards the meaneſt that had any Relation to him? Shall I add his Chriſtian Moderation, and Comprehenſive Charity, for all peaceful, humble, and upright Chriſtians of every perſuaſion? Shall I inſiſt upon his Purity and Heavenly mindedneſs, not only to an Indifference, but (I may almoſt ſay) even Contempt for the things of this World, Wealth, Power, Honour, and the Oſtentation of Life? Shall I finally remember his Strictneſs and So-

briety, which was ſuch, that I had much ado to remove ſome Scruples out of his mind about the uſe of ſuch things, as I judg'd neceſſary to the ſupport of his age, and the maintenance of his health and ſtrength? Theſe and other Vertues of our deceas'd Friend, I might inſiſt upon, and in all this, I ſhould have the teſtimony and approbation of all that knew him: But the time would fail me, and I have ſaid enough, enough to do right in ſome meaſure to the memory of this Excellent perſon, for the *Righteous ſhall be had in everlaſting Remembrance*; enough to adminiſter unſpeakable comfort and ſatisfaction to his Relations, and enough, I hope, to excite and ſtir up all that hear me this day to the Imitation of this good man's Vertues, eſpecially when we ſhall add the conſideration in my text, that this will fortifie us againſt all the Terrours of Death; this will give us comfort and Aſſurance in the approaches of it. Then ſhall we be able to aſſure our ſelves *that we are the Children of God*, when we imitate his goodneſs, and rejoyce, as he doth, in the works of Mercy and Charity: Then ſhall we be able to aſſure our ſelves that we are the true followers of Jeſus, when we are led by the ſame ſpirit, when we

glorify

glorify God upon Earth, and finish the works which he has given us to do: And then shall we be able to lye down in the assured expectations of a blessed Resurrection. This was the happy state of this excellent man; Death was his Meditation, Death his Expectation; and when he met it, he met it with a chearful and serene soul; the Last words I had from him when I bid him my last farewel on *Sunday*, were, *You and I shall meet again in another World, I do not question it at all.* Ah! that we could all live so as to have no fears, no doubts about eternal Life when we are come to dye! O think of the blessedness of such a state! and then remember that this assurance arises from the conscience of a well-spent Life, that nothing but a faithful discharge of our stewardship can enable us to meet God with comfort, and give us an Inheritance with Saints in Glory, and enrol us amongst the Spirits of Just men made perfect.

FINIS.